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NQ17 Mandan NQ17

MANDAN MEN'S SOCIETIES.

The Mandan System.

575 424 432 171 Both from Maximilian's account and the statements of my own informants it appears that the Mandan system of men's societies closely resembled that of the Hidatsa. In both cases there was a series of graded organizations, the membership, or rather ownership, of each of which was acquired by collective purchase. The method of buying membership was practically identical, and among the Mandan as well as among the Hidatsa the surrender of the purchasers' wives to the sellers formed a conspicuous feature. Owing to the collective manner of obtaining membership, practically all tribesmen belonged to some one of the societies. If a boy of a certain age [551] did not yet belong to any organization, he was, according to Water-chief, derided as a "Finger-in-his-eye (istá wátke). After selling their last society the retired members, as among the Hidatsa, were known as "Stinking-ears" (nakóxe xu"pé").

573 According to Black-chest and Wounded-face, the institution of "friendly" organizations described for the Hidatsa (p. 229) $\frac{1}{\Lambda}$ also occurs among the Mandan, but this is denied by Painted-up for both men's and women's organizations. Unfortunately this important point must remain undecided.

575 There can be no doubt that within the period known to my informants membership in a society was primarily, on the Hidatsa plan, a matter of purchase, not of age. Because, for example, the group that normally would have purchased the Kit-Fox and Little Dog societies failed to buy either from his own class, Black-chest at 62 considers himself a member of these organizations, which he joined at 20 and 25 respectively.

177 575 Owing to the very small number of Mandan who survived the epidemic of 1837 and the intimate relations of the survivors with the Hidatsa, the accounts of my Mandan informants may be largely colored by Hidatsa influences, so that Maximilian's data are all the more valuable and will be summarized in the following sections. Of the societies enumerated by my Mandan informants but not given by Maximilian, the Kit-Fox and the Little Dog organizations may be assumed to have been adopted from the Hidatsa in recent times, for both occur in Maximilian's Hidatsa list. In 575 preparing the following comparative table I assume, for reasons already set forth (p. 235), that in Maximilian's day there were distinct Dog and Half-

$\frac{1}{\Lambda}$ [i.e., Members of two age groups separated in time by another age group would aid each other in opposition to the demands of the intermediate group. -- Analyst]